

## The Christian Life

### Two Prayers

MYRA GOODWIN PLANTZ

One cried in earnest, pleading prayer :  
 "Lord, take the burdens from my heart ;  
 Lift from my brow its crown of care,  
 Take from the rose its stinging smart.  
 Choose not the lonely, rugged way  
 By dark Gethsemane for me ;  
 But lead me gently, day by day,  
 In pleasant pathways up to Thee !"

Another voice his soul in prayer :  
 "Lord, take no burdens that are best,  
 For while my brow is worn with care  
 My spirit finds in Thee sweet rest.  
 Some souls but dimly see the light,  
 Let me their loving helper be ;  
 And give me strength to climb the height  
 That leads at last to love and Thee !"

One lost his burdens, and repined  
 In idleness unloved, unsought,  
 And learned the rose with thorn entwined  
 Is sweeter than to cherish naught.  
 One found in duty highest meed,  
 While unseen angels near him trod ;  
 An almoner for souls in need,  
 He passed thru human love to God.

—The Christian Advocate.

### PRAYER MEETING TOPICS

HEAVEN,—ITS INHABITANTS

Lesson, Rev. 7 : 9-17

#### I Its Inhabitants.

##### a. God.

1. Testimony of Old Testament, Deut. 26 : 15 ; Eccl. 5 : 2.
2. Testimony of New Testament, Matt. 5 : 34, 45 and 6 : 9 and 12 : 50, and 16 : 17.

##### b. Jesus Christ.

Shown by the fact that,

1. Jesus said he came from the Father and would go back to him. John 16 : 28.
2. When he died upon the cross, he commended his spirit to God. Luke 23 : 46.
3. When he ascended his body as well as his spirit went back to heaven. Luke 24 : 5 ; Mark 16 : 19 ; Acts 1 : 9-11.
4. Stephen when dying saw Jesus at God's right hand in heaven. Acts 7 : 55, 56.
5. Paul's words can mean nothing else. Eph. 6 : 9 ; Heb. 4 : 14.

##### c. Departed saints.

Shown by

1. The fact that the Christians' treasures are in heaven. Matt. 5 : 12 ; 6 : 20 ; 19 : 21 ; Luke 6 : 23.
2. The fact that their names are written in heaven. Luke 10 : 20 ; Heb. 12 : 23.
3. Jesus' parable of the rich man and Lazarus. Luke 16 : 19-31.
4. Christ's reply to the penitent thief. Luke 23 : 43.

J. L. GILLIN.

### All Around Christians

Christianity does not consist either of doctrine alone or of works alone ; but both of doctrine and works. Doctrine or faith without works is dead, and works without doctrine or faith is mere legalism which is but stimulated life, having neither heart-beat nor pulse. The cry of some teachers is that it does not matter how you live so that your doctrine or faith is right ; the cry of others is that doctrine or faith is of minor consequence so that your life and works are correct. Some hearers complain that preaching is too doctrinal and others that it is too

practical. The true idea is that of a well instructed faith making itself manifest in a well ordered life. In order to a well developed Christian life we must know the truth concerning Jesus and his great work of redemption and our relation to that work, and then show forth our faith by a manifestation of the "virtues of him who hath called us out of darkness into his marvelous light." Faith must be held, and a good conscience must be maintained as to life and service, for the apostle tells us that some having put away a good conscience have made shipwreck of faith. We must "hold fast the form of sound words, in faith and love which is in Christ Jesus," for the Scriptures are profitable for doctrine, that is for divine teaching ; but they are also profitable for and intended for "reproof and correction and for instruction in righteousness, that the man of God may be perfect (repaired,) thoroughly furnished unto all good works." To the most casual reader it is apparent in all the apostolic teaching that doctrine is taught with a view not only of giving assurance to the believer as to his salvation, but with a view of developing and bringing to perfection a character which shall eventuate in the moral image of Jesus Christ. "Those things which ye have both learned, and received, and heard, and seen in me, do : and the God of peace shall be with you." This is like unto the teaching of our Lord, who said to his disciples : "If ye know these things happy are ye if ye do them." Faith is first, and works follow. This is the order as well as the relation ; that is we must have both faith and works, and have them in proper order and relation. We do not work to live but we live to work. So much for the foundation and essential elements in the Christian life. This, however, is not all.

Christianity does not consist in the gigantic development of a single virtue, but in the symmetrical development of many virtues : "Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also : " that is, in the grace of beneficence. The Corinthians were a very gifted company of Christians, but as a rule they were illiberal and penurious. The apostle commends them for their many virtues, but warns them that if they will be all-around Christians they must not suffer themselves to be deficient in any grace. This is taught in many passages of the epistles. We are not only to have faith, which is the foundation grace, but we are to add to it virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity. Paul says to the Philippians, we are to give our minds to whatever things are honest, just, and pure, and lovely, and of good report, and, in a word, to everything that has virtue in it and is worthy of praise. If we do these things, says Peter, we shall neither be "idle nor unfruitful ;" nor shall we in such case fall away from God and grace, but shall have an

"abundant entrance ministered unto us into the everlasting kingdom of our Lord and Saviour ;" but if we neglect these things we grow near-sighted as to Heaven, and become entangled again in the world as was Lot in Sodom, and shall scarcely be saved.

Reflecting on these things we cannot but call to mind many disciples who seem not to have given much attention to an all-around development of Christian life. Some are conspicuous for their knowledge of the Word which they use to teach others withal, and sometimes in a rather hard and censorious way so that we have often wished that they might practice more widely some of the things they so carefully teach. Some are gifted in prayer and exhortation, but are not mindful of service outside the prayer meeting or conference room. Some are ready and willing to give money but they have neglected other gifts that are in them, and are of no account in the spiritual work of the church. Some are honest and pure in their lives, but are fitful and unpleasant in their tempers, lacking kindness and courtesy in their intercourse with men. We are reminded of one good brother who is widely known for his many and sometimes large gifts, but who is a surly and ugly, or at least bursque in his manners and bearing to those who seek his aid, that many would rather go without the help he would certainly give them, than encounter his sometimes savage and uncharitable remarks. Some are gifted with great powers of leadership, and are in that regard doing great service to God ; but they are so unmindful of the gentler graces of Christ that they lord it over God's heritage, and run "roughshod" over many of the less pushing brethren about them ; their masterfulness is good, but their lack of brotherly kindness almost spoils the good they do.

We need not pursue the subject. It is plainly evident that symmetrically developed moral and spiritual character is just as desirable in its way as symmetrical physical development is desired in its way. A man six feet six inches high is not an unseemly man if he is large proportionally. Large features are not unhandsome, if all are large ; but if one feature, mouth, nose or ear should be enormously large, while the other features of the face were normal or abnormally small, the owner of the face so disfigured would be an object of unpleasant observation. Well, so are some Christians, who have developed one, or perhaps two, graces of gifts abnormally, but have neglected to cultivate an all-around character. It is a bit of good advice which the apostle gave to the Corinthians, and may be applied to many other graces beside that of giving : "See that ye abound in this grace also."

Spiritual plowman, sharpen thy plowshare with the Spirit ! Spiritual sower, dip thy seed in the Spirit ; so shall it germinate ; and ask the Spirit to give thee grace to scatter it, that it may fall into the right furrows ! Spiritual warrior, whet that sword with the Spirit and ask the Spirit, whose word is a sword indeed, to strengthen thy arm to wield it.—Spurgeon.